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anthropology, social organization, folklore and literature (collection of texts, grammars, dictionaries, linguistic relationships, etc.), ethnographical materials, art (with a special chapter on rugs and rug-weaving, so important in Central Asia), etc.

Miss Czaplicka occupies a unique position among the ethnologists of England: she is the first who, on the basis of actual research in the field, endeavors to introduce there accurate knowledge of the peoples of Siberia. Her appointment as lecturer in ethnology in the School of Anthropology at the University of Oxford is a gratifying event. The mission assigned to her assuredly is important, and there is no doubt that she will continue to fulfill it to the best interest and for the true advancement of science.

B. LAUFER

*The History of Philippine Civilization as reflected in Religious Nomenclature.* A. L. KROEBER. Anthropological Papers, (American Museum of Natural History, vol. XIX, pt. II). New York, 1918.

In this paper Dr. Kroeber applies the statistical method to the analysis of religious words used by the several Philippine peoples, in order to determine to what extent they may shed light on the cultural relationships, for, he says,

A specific religious element held in common by two nations, is obviously the result of their having at some time come under a common cultural influence. Among such elements, names are the best indices. Rites or beliefs become modified, or may be only partially similar, so that information must be detailed before they can be adjudged as belonging to one or to more classes. Names, after their dialectic alteration is allowed for, are either the same or wholly different. Distinctly proper names, such as the designations of deities and ceremonies, are particularly valuable, since their original identity remains beyond suspicion even when their meaning changes radically.

As the first step in this study he analyzes the material given in Blumentritt's *Diccionario mitológico*, and finds that there are forty-three religious terms common to several Philippine tribes and groups. By expressing, in figures and tables, the terms shared by these groups he determines that:

(1) The Igorot group is sharply marked off from all other peoples on the islands. Practically all the terms shared by any Igorot tribe with any other tribe are shared with other Igorot tribes; and with them only. (2) All the other groups do not fall into well-defined classes. All seem to possess certain elements in common; the degree to which they share or fail to share these with each other is proportionate to their distances from each other.

A further study of the Blumentritt data confirms further the uniqueness of the Igorot group, but it is notable that the uniformity in their religious nomenclature is greater than in their religious conceptions or practices. Despite the fact that

their religious terms are almost all peculiar, their beliefs are much more similar to those of the other Filipinos, and their ceremonial acts very nearly identical.

It is also found that while the Igorot tribes tend to share proper names this is not the general condition as regards designations of rituals and ceremonial apparatus.

To the Blumentritt material Dr. Kroeber next adds the more recent data, in order to compile a list of the chief deities, the Igorot cycle of hero-gods, leading ceremonies, ritual motives and religious mechanisms—including in this division the altars, spirit-houses, omen birds, priests or mediums, and intoxicants used in ceremonies. From these considerations he finds

it is clear that nothing like any organized cult (other than Mohammedanism or Christianity) nor even a single ceremony as definitely unique as the Sun dance of the Plains or the Hamatsa of the Northwest Coast of America, is traceable through the Philippine Islands or any considerable portion of them.

While there is similarity throughout the Islands, it is still true that Filipino rituals have remained in the category of customs. They are not a part of a formulated system, nor are they at all the expression of "religion" in our sense of the term. This apparently is as true for the ancestors of the Christianized tribes as for the pagan groups.

The conclusion is therefore unavoidable that it is unlikely that any wave of Hindu or Asiatic propaganda, or even any direct Hindu cults as such, have ever reached the Philippines.

Influences have come to the Islands from India and possibly from the Mediterranean, but these have penetrated as disjuncted fragments, not as organized wholes. The use of Chinese jars in religious ceremonies is considered as illuminative of the cultural relations of the Philippines in general. Despite the fact that they flowed in for centuries they did not affect either the color of native religion or the native pottery industry. They were used in a specifically native setting without any accompaniment or attached associations.

In the final section devoted to the native terms, the author considers Blumentritt's list of non-Malayan religious words common to several Philippine tribes. Five Sanskrit and one Mohammedan words are tabulated, and from their distribution he concludes

that Hindu influence direct enough to cause the introduction of Hindu nomenclature has not penetrated northern Luzon, but that over the remainder of the Islands it has been approximately uniform in strength.

Part II is devoted to comparative considerations, to determine how the findings from religious nomenclature will stand with reference to the broader findings regarding Philippine race, speech, and civilization generally.

As regards race, the author finds that aside from the Negrito, there are two types of brown people in the Philippines and that these types, while apparently rather closely related, are demonstrably distinct; and that their diffusion probably occurred in successive periods. To the earlier division he assigns the tentative names Indonesian, or primitive Malay, or less Mongoloid, and he finds that this type occurs in greatest purity among tribe after tribe in the mountain districts of northern Luzon, that is in

precisely the habitat of the pagan Igorot tribes which the foregoing discussion has shown to be the most unique of all Philippine peoples in their religious nomenclature.

The survey and classification of the languages does not reflect any line of division between Indonesian and Malayan types, or between Igorot and non-Igorot groups. It is evident that

something making for unusual diversification of speech has been at work in northern Luzon, while everywhere else in the Islands something tending to comparative uniformity with only minor local variability. In short, the evidence of language does not correlate well with that of racial type, but does partly correlate with the findings made in the field of religion in the present paper.

A survey of the culture results in the conclusion that it cannot be resolved into several distinct layers; it is possible, however, to make

a review of internal local relations which may correlate with our findings as to religion and language, even if they do not explain cultural significance of race movements or relate very closely to the main waves of culture influences.

The outstanding phases of Philippine ethnology are the fundamental unity of culture of all the peoples, coupled with an endless variety of irregularly localized detail.

The one fact of organization on a geographical basis that seems in any way to emerge conspicuously is the comparative separateness of northern Luzon.

To substantiate this claim, Dr. Kroeber tabulates fifteen instances in which the Igorot differ from the bulk of the tribes. Among these are, the absence of tooth-filing and blackening; the absence of blow-pipe,

armor, head-scarfs indicative of bravery, a native script and the barangay system of social organization. On the other hand the Igorot have almost exclusive claim to tattooing (except for the Bisaya), to the head-axe, to a distinctive type of shield, to head-hunting, and to true irrigation terraces. Hence it appears that a line of some cultural significance can be drawn between the Igorot and non-Igorot nations, much as it was in religious nomenclature and in speech.

The foregoing review can furnish only a glimpse of the many interesting questions raised, and the various methods of approach used by the author in this valuable paper.

His conclusions are, in general, those held by the reviewer, but the impression cannot be escaped that Dr. Kroeber has reached approximately correct results despite the fact that a considerable part of his material was very scanty and of doubtful accuracy. Given a good comparative dictionary and grammar of the various Philippine languages, and complete studies of the religious ideas and customs of the tribes under discussion, it is conceivable that the method employed in this paper might prove of great value as one method of approach to our problem. Unfortunately, such comparative studies do not exist at the present time. The *Diccionario mitológico* of Blumentritt is an assemblage of data from all sorts of sources, made by a compiler unfamiliar with the Philippines. As a result, his list of religious terms contains many words descriptive of some religious act or personage; while others without religious meaning may have been applied to some particular case in question. As examples of this, the following words, of quite general use throughout the archipelago, are selected from the list.

BLUMENTRITT DEFINITION	GENERAL USE
<i>balon</i> or <i>baon</i> ...boat offering to the dead	Provision for a journey.
<i>bayok</i> .....transvestite priest	A single woman beyond marriageable age.
<i>ka-bal</i> .....a charm or herb of invulnerability	Coat of mail, armor.
<i>laki</i> ).....war god (Pangasinan)	Head man. Grandfather. Also
<i>apo-laki</i> ).....mountain monster (Bikol)	used as term for God by Christianized Ilocano and Pangasinan.
<i>lmokon</i> .....omen bird	Turtle dove.
<i>tali</i> or ).....a divination	Rope or cord. The prefix <i>pag-</i>
<i>pag-tali</i> ).....	customarily denotes instrument.
	Divination by means of swinging objects suspended by cords is widespread in the Islands.

In this list of forty-three "religious" terms only two are credited to the Ilocano. Imperfect as is the reviewer's knowledge of this dialect he finds that it contains ten words of the list, and if we distribute these as Dr. Kroeber has done it appears that the Ilocano hold six in common with Mindanao, two with the Igorot, two with Pangasinan, six with Tagalog, two with Bikol, and six with Bisaya. Thus it would follow that this tribe residing at the northern end of Luzon is as closely related, in religious nomenclature, to Mindanao as it is to Visaya and Tagalog, and much closer than to the neighboring Igorot. A similar list might be just as readily compiled for the Bagobo or Mandaya, but these instances will serve to show the unreliability and incompleteness of the Blumentritt data.

Attention should also be called to the fact that, oftentimes, religious rites or personages are taken over without their original names, and they then appear under different titles which are generally descriptive. In such cases they can be recognized only by one familiar with the subjects and languages in question.

Again, religious names and terms may often be carried, by trade and other agencies, without their ordinary significance, and they then appear in their new setting without being in any way a reflection of borrowed religious ideas. Probably the best example of this is in the widespread use of our term for deity, used as an oath.

Throughout this study, the author has used the term "Igorot" to designate "the pagan mountaineers of northern Luzon other than Negritos." He, therefore classes the Apayao Tinguian, and Kalinga with the Bontok and southern Igorot, Ifugao and probably Ilongot. This, in the opinion of the reviewer, is no more justified than it is to class all the pagan tribes of Mindanao in one group, or to treat the Christianized tribes as a unit. In a previous paper<sup>1</sup> attention has been called to the fact that, despite many differences, the first three groups mentioned fall into one class which can be opposed to the Igorot on grounds of physical type, language, religious customs, house building, and particularly of social organization. Attention was likewise called to the great similarity between Tinguian and Ilocano, and the opinion offered that they are but divisions of one people.<sup>2</sup> Further studies, soon to be published, tend still further to confirm this belief. A full discussion is not possible here, but it may be briefly stated that rice culture, spinning,

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<sup>1</sup> F. C. Cole, Distribution of the non-Christian Tribes of Northwestern Luzon, *American Anthropologist*, N. S., vol. XI, 1911, p. 329.

<sup>2</sup> F. C. Cole, The Tinguian, *Phil. Jour. of Science*, vol. III, Sec. A, 1908, p. 197.

weaving, and other industries which on the surface appear very similar in the Tinguian—Ilocano, and Igorot groups, really show them to differ quite as markedly in material culture as they do in house building, social organization, religion and folklore. It should also be noted that some of the cultural considerations which caused Dr. Kroeber to separate the Igorot from the other Filipinos do not apply to the Tinguian. The people of this group do blacken the teeth, they do have the blow-gun, they do not have a kin group plan of society, and they make very little use of tattooing.

These and other considerations have led me to the conclusion that in northern Luzon we have evidence of at least two waves and periods of migration, the members of which are of similar physical type and language. It also appears that prior to their entry into this region they had developed or received social organizations and other elements of culture, very different from one another, and that they brought these with them and continued them in their present habitat.

If the term "Igorot" is confined to the people of Bontok, Lepanto-Bontok, and the Ifugao region, the uniqueness of this group may possibly be maintained, but if the Apayao, western Kalinga and Tinguian are added to this classification, the fundamental unity disappears and we are no longer justified in setting the Igorot, as a group, apart from the other Filipino.

Whatever may be our disagreement with certain portions of the paper, and our criticism of the material used, all workers in Malaysia will welcome Dr. Kroeber's new paper. It applies a method of handling data hitherto untried in Philippine research; it raises for discussion a number of new problems, and it also indicates a growing interest in the Islands on the part of our American scholars.

FAY-COOPER COLE

## AFRICA

*Harvard African Studies II; Varia Africana II.* ORIC BATES, ed.  
Cambridge, Mass., 1918. 12 + 324 pp., numerous pls. and text figs.

Together with its predecessor this volume forms a worthy monument to the zeal and generosity of its editor, whose death truly signifies an irreparable loss for the pursuit of African studies in this country. Except for linguistics, all phases of anthropology are represented, with ethnography clearly preponderating as to space and number of articles. Naturally it is possible to call attention to only a few of the more important papers.